

of earth, seas, air, ether, sun, moon, and stj|fs altogether ; one^geiieral soul and mind, which, ttiSugh resulting at first from the fortuitous motion of matter, yet being once produced, may rule, govern, and sway the whole, understandingly, and in a more perfect manner than our souls do our bodies ; and so long as it continues, exercise a principality and dominion over it. Which, although it will not amount to the full notion of a God, according to the strict sense of Theists, yet it will approach very near unto it, and endanger the, bringing in of all the same inconveniences along with it. Wherefore they will now prove, that there is no such soul or mind \$s this (resulting from the contexture of atoms), that presides over the corporeal universe, that so there may not be so much as the shadow of a Deity left

It was observed before, that life, sense, reason, and understanding, are but qualities of concreted bodies, like those other qualities of heat and cold, &c. arising from⁸ certain particular textures of atoms. Now as those first principles of bodies, namely, single atoms, have none of those qualities in them, so neither hath the whole universe any (that it can be denominated from) but only the parts of it The whole world is neither black nor white, hot nor cold, pellucid nor opake, it containing all those qualities in its several parts. In like manner, the whole has no life, sense, nor understanding in it, but only the parts of it, which are called animals. That is, life and sense are qualities, that arise only from such a texture of atoms as produceth soft flesh, blood, and brains, in bodies organized, with head, heart, bowels, nerves, muscles, veins, arteries, and the like: